Ensembles and Blues Analysis:

By Shomit Sirohi

I. Existential and Critical Introduction to Marxism, Ensembles and even Psychoanalytic Forms of Interpretation

First, one commences with the existential Marxism of the works, Existentialism and Marxism, even its quartet with A Draft. I meant here that the existentialist is finally at work in his house, and reading literature, perhaps a literary person, who then applies his mind to the object and creates a formalism of the kind he would call a literary formalism. I meant of course that the critical introduction to Marxism, is that its mechancial production of Marx's economic writings or political jottings, are finally to be re-figured to the mechancial work of art in the reproduction of its copies, and can even mean finally that art works are no longer read. So I proposed a theory of individual and a theory of groups, that a individual will instead partake in the engagement with literature in his period or before, and develop a stance on engaged literature and even produce a literary formalism precise to the work. I meant of course that the individual is important, not only classes, class production or for that matter groups, social groups and status implications. I meant also that the individual is important, in that sense of Heidegger's voice in fact – important – underlined.

In that sense I would begin with the critical introduction to Marxism, that there is in fact an organic production process and it has within it an organic class of relationships called a social class or even a class-being, and class-process that is finally the ensemble of the class practices and the ensemble in the situation, or a pour-soi that is a for-itself of a class-individual that is finally an individual who partakes in groups and is also pour-soi, that is for-itself in a group acting upon the individual and is also a group pour-soi. The group-for-

itself and individual for-itself is then also en-soi and is in-itself and is possible for the practico-inertia of the organic class relationships bound up within the factory process to become his hand, or his handed inertia, I mean he has labouring hands. He is exploited within those class relationships and is also inerte, he does not have the object of the group – an individual work of Marxism and its possible trade union forms available to him – he is only a spontaneous class action member – I do not mean that he has no possibility of his own, but that his project is limited to his class, as Marxism then argues – the working class requires a Party, or in fact an institution which will then participate in the class's emancipation by in fact becoming an ensemble-leader or the for-itself individual and the in-itself class group, and its dialectical intersection called the material for production which is then converted to a product and this process has a labour of transformation called in fact the key moment – when the labouring class occupies the factory which is then part of labouring class's organic action exerted by working class leaders or ensemble-leaders which then is finally also the party's task.

The psychoanalytic account of the individual then is a person who is formal and literary both – in the direction of class action or ensemble praxis – this then is limited individuals and extended individuals – that he extends his praxis to the people and visits the factory for a full view of human praxis, as I would call it – praxis, thought and material production process with human aspirations to the praxis of the humanist cause, called as well Marxism, but with a special insight – he is also finally a class member of the ensemble – intellectuale and is busy working on his teaching project, but will abandon that project to become joied to the ensemble-worker and practice in fact the education of liberating by humanism.

II. Organic Class and Class-Being – the Individual and his Bourgeois Intellectual Stance – a reading of Memories of Underdevelopment in Cuba

Therefore the individual is busy working on his telephone company and writing contracts to companies and the law, and is a bourgeois intellectual who abandons a woman and then courts another to deride her, that it is all a bit underdeveloped in Cuba.

The militant and ensemble-reading of this film is also the script and the novel it is based on – that the people are an ensemble which is developing its praxis in the direction of mass participation in the economic production process and education and even intellectual party of the people-ensemble, that they are for-itself and the ensemble-praxisme and even the orientacion of the people is a tactical milleux. I meant that there is a practico-inerte to the voice of the bourgeois intellectual – that he will not participate in the emancipation process or historical process.

The organic class and its labouring class, and the spontaneous attraction to the working class and perhaps people and peasant class then – is the heroic decision to join the ensemble which is Marxist, and is also the engagement of reading, writing and expressing the organic class relationship – production class and people-ensemble and the for-itself of the individual as if running to the people in another cut which I call censorship in Cuba – that it in fact edits it into a revolutionary finale.

From the organic action of the people to the organic class participation of the ensembles to organic intellectuals and their expression of the problem of capitalist crisis and its alienated species essence as in fact human ensembles of social relations, which are instead the people in even today's recent Cuban revolutionary process.

III. Class and Institution – the Counter-Process of Class Trade Unionism – Fascism and the threat to the Working Class and Individual Externalities.

Therefore the working class requires its trade union institution and a militant set of individuals who will join the organic production process in its intellectual or organic intellectual capacity and express the crisis of capitalism to the people and participate in history. The problem however of Indian history begins then with Mumbai and then across the country – the counter-process of Shiv Sena and even BJP trade union processes which then de-unionise the masses protesting in the 1980s in Mumbai, all the fascists do is a counter-process.

IV. Trade Unions, Intellectuals, Federations of Classes and the Full Meaning of a Project – the Pour-Soi which is also an Organic Intellectual and in fact the Meaning of Human liberation – the participation in the black power movement of recent and earlier times, what then is an Ensemble and Ensemble Analysis

Ensemble analysis to blues tonalism – that the working class is part of the people of black rights is then a historical situation in the 1990s and even in the 1970s and finally again now in the 2020 – 24 period, that there is in fact a situation of class organsing and race consciousness which will re-organise the people to a defended minimum wage and this will the mobilize the ethics of a ensemble which is busy being organised into a liberation of the black people (Elijah the Prophet is a Unionist – Black Panthers, 1971).

Part II – From Individual and Dialectical Totalisation in Process-Historicalities, to the Measure of Quantity and Quality in Marx and Hegel – what is the intellectual orientation to do about class and race, even finally about the contradiction – the EU imposes capitalism and the austerity policy for capital, and the people are disunited.

I. Quantity and Quality – Measurements and Journalism on the Current Conjuncture

The quality of advanced capitalist nations is their European architecture or even capitalism and general ascendence of capital at the cost of the real people and their conditions of production or even class-reality, which then is the ensemble-reality of the poorest and even the middle-classes which are reduced to austerity, this quality and quantity then is the movement of a contradiction – people and ensemble of the left moving against EU and American surplus-extraction and capitalism against the people and ensemble-left which is then bound to fail against the general crisis they are developing for financial institutions. The far right wants to mount and win that there is better management of the crisis and austerity, but in fact will win because it promotes the view, we are poor because of immigrants – and this then becomes the leftist-ensemble in journalism – organising for a general mass protest – the poorest against the EU.

II. Quantities

One quantitative remark in the world is the social necessity of labour and labour time, and then of course the intellectual quality and quantity of labour and its need to mobilize into a humanist process which will educate the party to its conclusion – the trade union or people-ensemble.

Part III – Psychoanalysis and the Intellectual – Jottings on the matter is enough – Now you're off

I. Psychoanalysis and Families

First there is the psychoanalytic grid called family which then introduces the affects and sentiments of a person, and can be the making of a feminine subject or a political person, depending on the next step.

II. Psychoanalysis and Educational-Political Institution

The the individual totalises his life by joining and educating in praxis-insitutions and even in the process of education which marks his Jewishness.

III. Friendships and Lovers

The triangle is then completed by friendships and lover or lovers which is based on the apex of institutions and bottom of families and the next set on friendships and lovers being functional to the totalisation and destiny of his and her affects and even measurements of the individual – his style is then adduced to attraction or posited formalism.

Institutions

Family Politcs, Literature or Influence of Theories and Praxes

Lover or Collective